[Chaco Period]

she has spells of nausea and is particular about her food. In general the mother of a young woman informs her about her condition. The Terena have two words for pregnancy, *ikaikoné* and *kochuechâti*. The Terena distinguish between a married man who is a father and one who is not, a father being called *imá* and a childless man, *máa*.

In the past, infanticide and abortion were practiced. Whether this was an original Terena custom or was taken over from the Mbayá is not certain. As the Arawak-speaking Guaná did not practice infanticide there is a strong likelihood that the Terena took over this custom from the Mbayá. The explanation the Terena now give for infanticide is that it permitted a family to have male and female children alternately. If the first child was a boy, the second should be a girl and if a boy was born, he was put to death by being strangled at birth by the midwife. If a family had too many children, or if children were inconvenient, the expectant mother would go to a shaman who would make her drink a beverage prepared from certain roots. If this failed the mother might still have the child strangled. If a male child was due to survive, twins, if they were a boy and a girl, were accepted; but if both were boys one would be killed. Twins were due, they believed, to the fact that the mother had eaten double fruits.

If the child was wanted, the mother, in the past, gave birth in her own home, attended by her mother or mother-in-law. Shamans were called only in cases of difficult birth. The husband must cut the umbilical cord, *urú*. As far as the Terena remember, no special knife was necessary to perform this act. The *urú* was later used as a charm in cases of difficult birth by being placed on the abdomen of a woman giving birth. In order to give birth the mother squatted on her heels, supporting herself by holding on to some stationary object. The midwife would massage her abdomen and assist in the removal of the child. The midwife then washed the child and gave it to the mother; she then rested for 6 days before resuming her duties.

After the child was safely delivered the husband would go out in search of "palmito de bocaiuva" for his wife, for these palm shoots were believed to induce a bountiful supply of milk. It was the duty of the paternal grandfather to give a name

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/39 cont./
time immemorial and are concentrated in village communities, of which there are eleven at present. I have the chief of the village of Mureira, whom the Brazilians call José Correia, to thank for the following information. His Tereno name was at first Kalpetí, which means "left-hander," but it has only the significance of a name, so it was a coincidence when José actually became a left-hander later. An old man who is a close relative of the mother or the father gives the name immediately after the birth. When José's mother died, an old relative of his father gave him a new name: Nakilí. That is, if one of the parents dies, all the children of the family receive different names so that the surviving parent will not be reminded of the past by their previous names and become sad. If the surviving parent dies, the names of his children are not changed again. The names of other persons, for example, of the widower or widow, remain unchanged after a death.

The spouses find each other again after death and then remain together. My informant, who is a widower, says: I still have the hope of meeting my wife in the next world. -- I ask how the next world looks. -- He says: The next world is like here. Formerly the deceased was thrown into the water or, when that was not possible, burned. When one was dead, nothing came out of him; only the intestinal worm came out, if it had been the sickness. In the water the deceased again becomes an animal. He was an animal before he was a Tereno. The burned one also becomes an animal, When the animal dies, it goes on living in the next world. The next world is under the earth. My life never stops completely.

Long before the birth the father and mother do not eat the armadillo, the small ant bear, or the fruit of the araxikú, because otherwise the child would die in the mother's body and not come out. They practice the same avoidances after birth, too, and lie down in connection with it. The mother lies down for a long time; the father, however, now lies down for only two or three days; formerly it was five days.

/88 cont./

162 In the municipio of Miranda there exist several tribes of
103 Indians, the largest of them being that of the Terena Indians, who occupy sundry aldeas, which are: Agachy, Cachoeira, Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged
28 in the making of manioc flour; in general they are very in-
323 dustrious, they weave cotton, making nets and other fabrics;
439 from the palm they braid hats, large baskets, sifters, and mats;
[241] from the pita /agave/ and other fibrous plants, the cordage for
[824] weaving bags, in which they transport their products to market; from clay they make platters, dishes, ollas, and many other vessels for domestic use. They exchange their products for beverages and fancy articles. To take their products to market they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and short ones. There are very few tall ones, but they are all
[165] strong and muscular. The men are very ugly for the most part, the women passable, and they attain a very advanced age.
162 The proportion of the two sexes is one-third for the male and two-thirds for the female.

291 Most of them go about completely naked and the most
177 civilized cover themselves with clothing given them by strangers.

847 Birth. They customarily kill the first child, if it is a
648 male, /89/ so that the Christians may not take it as a slave;
562 women are very much valued among them. They accompany
844 the birth of a baby with great fiestas, which always end in
[527] drunkenness.

To give birth the woman goes to the woods, where she makes an excavation about 45 centimeters long by 35 centi-
[847] meters wide, which is lined with palm leaves. In this excava-
[846] tion they give birth, and if the baby is a male they kill it at
[262] once, using the excavation itself as a grave, after which they go to the river to bathe and then submit to a rigorous diet, eating only the heart of the palm called palmita.